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THE KINGSHIP OF CHRIST

An address, in part, delivered at the Third World's Christian Citizenship Conference held in Pittsburgh, Pa., Nov. 9-16, 1919
By JAMES A. FRANCIS, D.D.

My theme this afternoon is "The Kingship of Christ." The world is going to get done with kings presently; at least, it looks that way. Some crowns have been scrapped in the last five years, and there are crowns still worn that I wouldn't give forty-nine cents for on the bargain counter now. But, while mankind are going to get done with kings presently, with leaders never; as long as man is man there will be leaders and followers! And democracy, while it means the end of kings, does not mean the end of leadership—it means a different kind of leadership.

The ancient name for king meant "able man"—he was the ablest man in the tribe; the quickest of foot, the sharpest of eye, the strongest of arm—and that is how he came to be king. Democracy is bringing us back to that very idea, that the leadership of the world should be in the hands of those who can really lead; not those who happen by accident of birth or by some combination of physical force to be boosted into leadership, but people who, because of their moral worth, are really the leaders of the world.

This makes the Kingship of Jesus Christ stand out with a moral power and glory unknown before, for Jesus Christ has earned his place at the head of the column, and he is King by virtue of his worth alone.

Christs' Kingdom

What is the nature of his Kingdom? Oh, let me say this: When men refused to give him the place that belonged to him, it didn't worry him at all; he knew that he had the goods and he could afford to wait. He looked down the centuries, and, with prophetic ears he heard the tramp of coming millions; hence he staked out the final line fences of his Kingdom so big that he didn't leave anything outside.

Now let us look for a moment at the nature of his Kingdom. The first thing that impresses us is that it stretches across two worlds. It belongs to this world; it belongs to the other. And when we come rightly to understand the nature of his Kingdom, physical death becomes a very trifling incident in the career of a servant to Jesus Christ—it is simply a man changing his post-office address.

His Kingdom stretches across two worlds —why? Because the human soul is built on the scale of two worlds; and while our Lord Jesus talked fifty times as much about the life that now is, as he did about the life to come, he always had it there in the background—always—and he always spoke with eternity in view. He always took for granted that the front windows of a man's life look clear out into God's eternity and that man instead of being a child of the dust is a child of God and a child of eternity, with an eternal destiny before him.

Now may I ask you for a moment to look at the nature of his Kingdom? And, by the way, the part of Christ's Kingdom that occupies our attention is the part that is on this side of the river. We can leave the part on the other side of the river very safely for the time when we go there. I yield to no one present, in my belief that he has gone to prepare a place for us; that there is a better fatherland than this; that there is a fireside of God, where his children will be gathered in the great harvest home. But the particular thing that occupies our attention, as Christian men and women, is the bringing of the Kingdom of God on earth; not up yonder in the skies. Indeed, whenever I come across a man who is so interested in the other world that he fails to do his duty in this world, I am afraid I am looking at a man who will never see another world half as good as this world.

Our business is the coming of his Kingdom here.

May I ask you for a moment to remember how that great prayer reads, which we all reverently said at the opening of this service?

(Continued on Next Page)

AS MOSES MIGHT SPEAK TO AMERICA TODAY

By HERMAN HARRELL HORNE

Mr. Horne, Professor Emeritus at New York University Based This Address, Given at the First Presbyterian Church, Bradenton, Florida, on Deuteronomy 4:1, 32-40.

And now, O America, hearken unto the law and unto the gospel, which I teach you, to accept and to practice them, that you may live, and that you may go forward and possess the land of promise and of peace, which Jehovah, the God of your Pilgrim fathers, has given you.

For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and from one end of heaven unto the other, whether there hath been any such thing as this great America is, or whether there hath anything been heard like it?

Did ever people hear the voice of God speaking out of the voice of the people as thou hast heard?

Or, hath God ever before you assayed to go and make him so great a democratic nation among the peoples of earth, by trials and by wars?

His servant, George Washington, prayed unto Him for you, and He gave you Independence.

His servant, Abraham Lincoln, prayed unto Him for you and He gave you the Union.

Through your forefathers, God's servants, who crossed the stormy seas in search of freedom from oppression, he gave you the Prophet I promised you, even Jesus Christ, your Lord and Savior, and with Him He gave you the precious and blood bought heritage of the open Bible, religious liberty, the equality of all souls before God, the hope of immortality, a free state, and, as Lincoln said, government of the people, by the people and for the people.

Through his servant, Woodrow Wilson, the child of a Manse, he offered to lead you into the land of World Peace, promised through his prophets Isaiah, Joel, and Micah, and you would not enter in, through lack of faith and courage.

And, lo for these twenty-five years you have wandered in the wilderness of isolationism.

Now, again, you and the United Nations, claiming to be peaceloving and of good will, stand before the gate of the Promised Land of world peace and security. Will you go forward and possess the land, for you are well able to overcome it?

Behold, saith Jehovah, I have placed in your keeping the mightiest of all instruments of life and death—the atomic bomb.

Tempt me not again as in the days of Noah and the provocation in the wilderness to destroy man and all his works, by your refusal to enter into the Land of Peace, through your nationalism and distrust.

Know, therefore, this day, and lay it to thy heart, that Jehovah he is God in heaven above and upon the earth beneath; there is none else.

And thou, America, shalt accept and practice his Commandments and his Gospel delivered unto you by his Prophet of Nazareth which I command thee this day, that it go well with thee, and with thy children after thee, and that thou mayst prolong thy days upon the earth and the days of thy fellow nations with thee.

And if thou do it not, thou too, O exalted America, shalt in due time be brought low, and made one with Nineveh and with Tyre.

Therefore, be wise and of an understanding heart, O thou great America, and refuse not the way of life.

—*Christian Laymen*

KINGSHIP OF CHRIST

(Continued from Preceding Page)

"Our Father, who are in heaven, hallowed be Thy name; Thy Kingdom come, Thy will be done"—and then there is a clause added which qualifies, and mightily qualifies, the first three petitions; it is this: "On earth as it is in heaven." I beg you to notice that that prayer must be answered in this world, or not at all, because it is distinctly a prayer for something to happen on earth, like something that has already happened and that already exists in the skies.

Now what is Christ's Kingdom in this world? It is a divine order in human affairs; it is the fashions of heaven, obtaining in the society of earth —and the purpose of Jesus Christ is that every realm of human thought and activity, everything that touches the life of man: domestic realms, personal realms, social realms, business realms, industrial realms, economic realms, educational realms, political realms, international realms — that everything that touches the life of man on this earth, his worship and his amusements, his business and his family—that everything that pertains to human life shall be so transfigured and permeated and interpenetrated and controlled and uplifted and transfigured by the indwelling of Christ, that the life of man on this earth shall be the echo of the will of God from heaven, and that human society in this world shall reflect the will of God, as the surface of a summer lake, all unruffled, reflects the glorious face of the sun. That is the purpose of the Kingdom of Christ!

If you believe in anything less than that, then your horizon is smaller than the horizon of Christ; if you believe in anything less than that, then you have trimmed down the program of the Son of God.

Christ's Program

I used to hear in the earlier days of my Christian service a great deal about accepting Christ; I hear a great deal about it yet, (none too much) but, dear friends, let's clearly understand that no man accepts Christ in any large and splendid way unless he accepts Christ's whole program from start to finish. Oh, the notion that I can make a kind of sailor's snug harbor of Jesus Christ, where my soul can run from the storm! But when I am confronted with Christ's program, with his dream for humanity I back off in cowardly fashion and say: "That is too big; it never can be realized in a world like this." Now nobody on earth knows human selfishness better than he does; nobody on earth knows the obstacles that are to be overcome so well as he does; nobody

"CHRISTIAN LAYMEN"

In this issue we reprint an article from *"Christian Laymen,"* "the Bulletin of a Laymen's Movement to build Christianity into the every-day life of world." This is an organization of prominent Christian laymen who take their religion seriously and are endeavoring to apply Christianity, first of all in their personal life, and after that to every sphere of human activity. Their Executive Secretary is Weyman C. Huckabee. The official name of the organization is "Laymen's Movement for a Christian World, Inc., and their address, Room 1704, 347 Madison Avenue, New York 17, N. Y. The annual membership fee is $2.00, $1.00 of which will be used for a yearly subscription to *Christian Laymen.*

knows how many times the map of the world will have to be changed so well as he does; nobody knows how many thrones will have to be overturned—not only monarchial thrones—but I say if Jesus Christ will believe he will reign wherever the sun does shine, then I as a disciple of Jesus Christ will dare to believe it too.

Now I beg you to notice, dear friends the relationship between the Kingdom of Jesus Christ and all other kingdoms. Rivalry? None! When Herod heard that a child was born who was to be the King of the Jews, jealousy took possession of his cankered heart in a moment, and he wanted to know where that child was, so that he could accomplish his death. If he had understood the nature of the Kingship that that child came to this world to represent, then he would have understood that there was no more rivalry between Christ's Kingdom and his kingdom than there is between the sun and a sunflower—not a bit! All the kingdoms on earth live in his Kingdom and borrow their light from him; and when they are at their best they are simply restoring the borrowed ray, that in his sunshine's glow, their day may brighter, fairer, be.

I can go further than that: Wherever the principles of Christ are inwrought in the Constitution of a country, or a city, or a state, they become the elements of permanency in the Constitution of that country, or city, or state; and wherever countries, or cities, or states are erected on any other principle, it is only a question of time when they will die out. In other words, if I may so say, the "Christian" church is the executive committee of the Son of God, to bring about the Christian state, and the Christian state is a partial realization of the final Kingdom of Jesus Christ; and the greatest glory that any state can possibly have is that it approximates to some extent the rule of the Son of God.

Christ Adequate Now

One thing that this Conference is going to stand for is this: that Jesus Christ is adequate for his job right now, not in some far off dreamy days after a second coming. Nay, nay, nay! But right now, present, living, that he has all the authority now that he will ever have and that what mankind needs everywhere is to recognize the glorious Kingship of our Lord Jesus Christ.

I said a moment ago that humanity has struck its tents and started on a new track; we are not going back.

"He hath sounded forth the trumpet
that shall never call retreat;
He is sifting now the souls of men
before His judgment seat;
Be swift my soul to answer Him, be
jubilant my feet;
Our Christ is marching on!"

A Notable U. S. Supreme Court Decision

A decision of the U. S. Supreme Court rendered on April 22, 1946 is profoundly significant and a matter for gratification in particular to The National Reform Association. It was the naturalization of James Louis Girouard,, a native of Canada, in which this basic principle was involved—would he, by oath, give an allegiance to this country which was above the allegiance he had already given to God?

The specific issue involving this principle was whether he would promise to bear arms in defense of the United States. To the question in the application for citizenship, "if necessary, are you willing to take up arms in defense of this country?" he replied, "No, (non-combatant.)" He explained this answer before the examiner by saying "it is a purely religious matter with me. I have no political or personal reasons other than that."

The District Court of Massachusetts where his application was made, admitted him to citizenship. The Circuit Court of Appeals, one judge dissenting, reversed the District Court on the ground that the District Court's action was contrary to the decision of the U. S. Supreme Court in the MacIntosh Case, and the companion Bland and Schwimmer cases, in which the same principle was involved. The case then went to the U. S. Supreme Court on a petition for a Writ of Certiorari which the Court granted "so that these authorities might be re-examined."

Following a re-examination of these former decisions of the U. S. Supreme Court, this Court by a 5 to 3 vote naturalized Mr. Girouard, reversing these former decisions of the Court. In the majority opinion given by Justice Douglas, it is specifically stated that they were reversed. After stating that these three cases, "while having some factual distinctions, stand for the same rule—that an alien who refuses to bear arms will not be admitted to citizenship," Justice Douglas says: "As an original proposition, we could not agree with that rule. The fallacies underlying it were, we think, demonstrated in the dissents of Mr. Justice Holmes in the Schwimmer case and of Mr. Chief Justice Hughes in the MacIntosh case."

There are several grounds on which the court voted to naturalize Mr. Girouard, but the one that is of special interest to us is the religious ground. We quote as follows from Justice Douglas' opinion:

"The struggle for religious liberty has through the centuries been an effort to accommodate the demands of the State to the conscience of the individual. The victory for freedom of thought recorded in our Bill of Rights recognizes that in the domain of conscience there is a moral power higher than the State. Throughout the ages men have suffered death rather than subordinate their allegiance to God to the authority of the State. Freedom of religion guaranteed by the First Amendment is the product of that struggle."

Every sentence in this quotation is important. But the most important sentence is the one which declares that freedom of religion is guaranteed by the First Amendment to the Constitution. As was stated by Mr. Justice Field of the Supreme Court in a case before the Supreme Court involving the interpretation of the First Amendment:

"The term 'religion' has reference to one's views of his relations to his Creator, and to the obligations they impose of reverence for his being and character, and of obedience to His will."

Mr. Chief Justice Hughes in his minority opinion in the MacIntosh Case referring to this very matter, says:

"Much has been said of the paramount duty to the State, a duty to be recognized, it is urged, even though it conflicts with convictions of duty to God. Undoubtedly that duty to the State exists within the domain of power, for government may enforce obedience to laws regardless of scruples. When one's belief collides with the power of the State, the latter is supreme within its sphere and submission or punishment follows. But, in the forum of conscience, duty to a moral power higher than the State has always been maintained. The reservation of that supreme obligation, as a matter of principle, would unquestionably be made by many of our conscientious and law-abiding citizens. The essence of religion is belief in a relation to God involving duties superior to those arising from any human relation."

This decision is a great victory for the cause of religious liberty. The decision in the MacIntosh and the companion cases was directly in the face of our American doctrine of religious liberty. MacIntosh stated that "he was ready to give to the U. S. all the allegiance he had ever given or could give to any country but that he could not put allegiance to this country above his allegiance to God." This decision was in line with the totalitarian conception of the state, that same conception of the state held in Germany and Japan, which brought on the First and Second World Wars. Few people realized its far-reaching consequences had it been allowed to stand. We should be grateful to God for its reversal. This reversal is especially gratifying to The National Reform Association with its basic principles of the sovereignty of God over nations, the rulership of Jesus Christ and the supremacy of the moral laws of God in the political sphere.

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LIQUOR SALES INCREASE

The June 7, 1946 issue of *Printer's Ink,* an outstanding national trade paper, contains an article on "Retail Sales in 1945." This article gives the total sales of all retail stores in the United States for 1945 compared with the sales for 1939, together with the percentages of increase. The total sales for 1945 was $74,630,000,000.00; for 1939, $42,042,000,000.00, an increase of 77.5 per cent.

The durable goods sales including automobiles, building and hardware, home furnishings and jewelry increased 65 per cent. As for non-durable goods sales including apparel, drugs, eating and drinking places, food, filling stations, general merchandise and "other" the increase was 101 per cent.

The significant thing in these figures is that the increase in the retail stores selling intoxicating beverages is by all odds the highest of all excepting jewelry. The increase in the percentage of sales in eating and drinking places was 188 per cent and stores selling package liquor 190 per cent. The increase in jewelry sales was 193.7 per cent. Throughout the war period with all the scarcity of materials it was not the sales of the necessities of life, but of liquor and jewelry that topped the increase of sales in this six-year period.

LIFE MAGAZINE LIQUOR ADVERTISING

National magazines come next to newspapers in the amount they receive from the liquor industry in advertising liquor, wine and beer.

Life magazine, with a circulation of nearly four million, received NOT FAR FROM $4,400,000 FROM THE ADVERTISERS OF ALCOHOLIC BEVERAGES IN THE YEAR 1945.

The standard rates for advertising in national magazines are obtainable from such authoritative sources as "Standard Rate and Data Service" and "Leading National Advertisers."

The rates for Life (single insertion) for 1945 follow:

1 page, 1 color	$10,000
1 page, 2 colors	12,220
1 page, 4 colors	14,330
1 page, bleed (complete page using no margins)	16,480

An examination of the 52 issues of Life for 1945 reveals the fact that they contained 387 advertisements of alcoholic beverages, a total of 318 pages. The total cost of these advertisements at the rates given above amounted to $4,409,175.00. A number of them may have been contract ads which would slightly reduce the price, but under no consideration would the total cost be less than four million dollars.

These ads are highly artistic, most of them appearing in four colors. Without doubt, reaching nearly four million homes, a population of probably 20 million, they have a vast influence in creating good will for the industry, in giving the impression that drinking is essential if you want to be in good society, in increasing the number of drinkers and ultimately, if not for the present the consumption of alcoholic beverages and the profits of the industry."

What could not the temperance forces of America do in turning the light of this liquor business, in educating American youth to the danger and injuries resulting from the beverage use of alcohol if they had as much as the $4,400,000 received by Life for advertising these beverages last year, to say nothing of the over 75 million spent in advertising the products of 142 of the larger concerns manufacturing alcoholic beverages—one-tenth of the total number engaged in their manufacture.

For the sake of those who may wish to check up on the approximate amount received by other national magazines from the advertising of alcoholic beverages, we include the following:

Colliers—Single issue:

1 page, 1 color	$ 7,000
1 page, 2 colors	8,000
1 page, 4 colors	10,000

Bleed pages, 10 per cent extra.

Time—Single issue:

1 page, 1 color	$ 3,500
1 page, 2 colors	4,380
1 page, 4 colors	4,930

STARVATION OR BOOZE—WHICH?

A bill is now before Congress which should have the active support not only of every Dry citizen but as well of those that are moist and even wet. It was introduced into the House by Jerry Voorhis of California, and is House Joint Resolution 325. A similar bill is before the Senate, introduced by Senator George D. Aiken of Vermont. The bill provides:

"That the President and the Secretary of Agriculture are hereby authorized and instructed to issue such directives as may be necessary to prevent so long as the present food shortage in the world or the present shortage of livestock feed in the U. S. continue, the use of grains for the manufacture of liquors or for any other non-essential purposes and to channel such grains either into human consumption or into the feeding of livestock in the U. S."

With 500,000,000 people in the world starving, with legitimate industry in this country deprived of the means of operating, with farmers being deprived of food for their cattle and poultry, flour mills closed down, bakeries unable to obtain flour, it is now time that the people of America rise up in their dignity and wrath and insist upon our public officials that there shall be no more waste of grains and other food stuffs in the making of what at best is a luxury industry? Write your Congressman, your Senator, write the President and also John W. Flannigan, Jr., Chairman of the House Committee on Agriculture, House Office Building, Washington, D. C.

CLINTON N. HOWARD—FEARLESS EDITOR

We are publishing in this issue an article from *Progress* entitled, "LaGuardia Saves His Soul." *Progress* is the organ of the International Reform Federation of 134 B Street, N.E., Washington 2, D. C. Clinton N. Howard, the editor, is the General Superintendent of this organization. We urge our readers to read this article. It will stir your blood. We have here a striking example of the length to which the Booze owners and the Booze magazines will go in opposing anyone, even one of their own number, who throws a harpoon into them. We talk about a "free press" in America and denounce Stalin because he will not permit American newspaper correspondents in Russia to get the truth about what is going on there and give it to the American people. But here in America we have some so-called great newspapers and magazines whose columns are as completely closed to the truth with reference to this liquor situation as the press in Russia is to anything unfavorable to Stalin's government that is going on in Russia.

So *Liberty* breaks its contract with LaGuardia when he tells the truth about Booze. Maybe the temptation is so great that we shouldn't expect the editors and publishers of these great magazines and papers not to be overcome by it. Judus sold his Lord for 30 pieces of silver. When these men get

millions of dollars from liquor advertisements, can we expect anything better from them?

We take this opportunity to commend *Progress* to our readers. Its editor lives and works within sight of the Capitol Building at Washington. He knows, as few others do, the inside of what goes on in our nation's capital. He is absolutely fearless in exposing iniquity of every sort. *Progress* goes each month to every Member of Congress and to many other public officials in Washington. It is said to be read more than any other paper that reaches their desks. It costs only $1.00 per year. Why not send the subscription price and get it regularly? You will also be helping a great cause.

The editor of The Christian Statesman is a member of the Board of Directors of Dr. Howard's organization. He knows and appreciates the good work of Dr. Howard and this organization.

LaGUARDIA SAVES HIS SOUL

A popular magazine called "Liberty" thinks it owns the earth, sea, and air. It cancels its contracts, with the most colorful and popular voice on the radio at the demand of its advertisers, one, if not chief of which is booze. Despite the high cost of talk, said to be $2,500, for 15 minutes, Mr. LaGuardia says, as printed in the newspaper, "P.M." of New York, "I have lost 'Liberty,' but I retain my soul."

Not in the history of radio has a man of his standing, record, popularity, and in government service, been denied the constitutional right of free speech on the air by an American publication. It should be understood that it was not The American Broadcasting Company or The Federal Communications Commission that denied this right, it was "Liberty" magazine that canceled its contract with Mayor LaGuardia, director of UNNRA to feed a starving world.

Free Press Denies Free Speech

In his page and a half in "P.M." for Sunday, June 2nd, Mr. LaGuardia tells the whole story of "Liberty" cancellation of its contract, and the reason why. He tells of newspapers refusing to publish his copy for space contracted for, and that "it became too much for "Liberty" when I started on (and here he recites a list of public abuses which he exposed, setting out BOOZE in bold letters).

We quote, "then, of course, there was my bread or booze broadcast, some one seeking to curry favor with the big advertisers got busy. In fact, 'Liberty' wrote an editorial criticizing my stand for bread for the hungry rather than booze for the thirsty."

This was an amazing statement, when it is recalled, that when Mr. LaGuardia was a member of Congress he was the spokesman for the wets, and contributed more than any other member to obtain the repeal of the 18th Amendment. Doubtless his experience for 12 years as mayor of New York modified his views.

Also it is possible that the editor of Progress may have contributed to his outburst against booze when pleading for bread to feed the 500,000,000 starving, one in every four of the world's population.

A Providential Opening

Two weeks ago Mr. LaGuardia was the speaker before a closed meeting of the National Press Association. It was an off-the-record speech. Now that he has broken his silence, the story may be told. A nationally known Senator was among the invited guests. The hour was the opening of the Senate, and a bill of immense importance was on the calendar.

We felt sure the Senator would not leave the Senate, and suggested that he allow us to use his ticket, which happened to be the seat next to LaGuardia. The Senator telephoned the secretary of the club, and gave us his ticket on the back of which he wrote, "Please let Dr. Howard use my ticket."

We conferred with Mr. LaGuardia prior to the dinner, and found him quite agreeable to our argument that we could not feed the world and drink nearly eight billion dollars worth of intoxicants, which he covers in the one word "booze." At the written question hour mine was whether the billions of tons of cereal grains (giving the figures) now converted into "booze" would not help feed the starving nations if made into bread? From a flood of questions sent up, it was the first one he answered and in the affirmative, saying we could not both drink it and eat it.

Conference With Liquor Men

He then disclosed that he had summoned the brewers and distillers for a conference at Washington, and won their cooperation to his program of a 40 per cent cut, and commended them for turning over to UNNRA 50 million pounds of flour. He added that he would not say thank you until the last pound had been received.

This does not mean that Mr. LaGuardia has become a prohibitionist, or a dry. It does mean that he has been given the job to save the old world from starving, and that he does not propose to allow his personal opinions or habits to stand in the way.

It would not surprise us at all if he would come out for the Voorhis Bill to stop the supply of grains going into "booze" for the duration of the food crisis. Let us so pray.

We believe also that our President is coming to that view, and that no amount of pressure will cause him to stay the hand or stifle the voice of Director LaGuardia. The nearer he moves to God the further he moves from grog. A three-cent stamp will carry your vote for bread as against "booze." Do not allow the opportunity to pass. Write the President!

—"Progress"

The Life of Each Depends Upon Labor of All

By DOROTHY THOMPSON

The Government has taken over the coal mines and the railroads, and is, therefore, the employer of the men who mine the fuel which turns the nation's wheels and of the transport workers who move the nation's passengers and goods. But their unions will not work for the American people, either. As I write these lines (before the rail strike was settled) we are living in a condition of anarchy. A few hundred thousand workers have paralyzed the lives of about 132,000,000 Americans, most of whom are other workers.

This happens in a land where every person should offer daily a prayer of gratitude that he is alive, that his cities stand intact, that his children are not starving. In India and throughout the Far East, famine reaps its human harvest. In Europe children creep from cellars to rifle garbage cans. In Vienna the sole diet of the masses has been, for months, bread and dried peas. In England, the people find the first post-war year leaner than the lean years of the war. In Russia peace has brought no fatness. In all the wide world only the people of the Americas have escaped bombings, poverty, hunger, or the bleak misery of gray diets that sustain but do not please.

God has had mercy on this great land. May we never know His wrath! It is rich in coal; oil gushes from its wells; in its factories stand slaves, ready to work for mere subsistence—machines, capable of turning out for all of us what 100 years ago were the luxuries of kings. On six million farms, men plough and sow and reap, in climates and soils that produce the tangy apples flavored by frost, and the juicy oranges sweetened by a sub-tropical sun; there is hardly a food grown anywhere which is not producable in this country. And no armies have trampled its corn or devastated its groves.

Our sons lie under little crosses, row on row, from Burma to Cologne; their bones dissolve on the floor of the sea; in hospitals from Maine to California, they take first trembling steps on legs of steel; they wear new faces pieced on them in pain; they trail their hands along old words in braille. Blind boy, can your fingers find the word "sacri-

fice?" Dead boy, does a whisper pass your skull that the country from which you fended destruction is destroying herself, while her people scream for Rights! Rights! Rights!

A strike is a simultaneous organized laying down of tools. Through the use of tools we live. Should all American workers lay down their tools, all Americans would die.

Does any conceivable right include the right to kill?

Farmers are workers who own their own tools. Farmers have grievances. Though they and their families are 19 per cent of the population they have only 13 per cent of the income. They work a 70-hour week and bear the burdens of capital, labor, and of nature itself. They suffer many casualties from their occupation and have recreational handicaps. They, too, have the right to organize. Suppose they should propose that the Government create a fund for insurance, pensions, recreation, and the education of their children out of a seven per cent tax on all farm products to be added to their price, and, until their demands were met, should strike refusing to send a drop of milk, a grain of wheat, a pound of meat, or a basket of fruit to any market.

Then very soon, railroad men, autoworkers, and all the population of America except farmers would die of famine. Would that be the exercise of a right?

Has a surgeon the right to lay down his scalpel in the middle of an operation? Has a kindergarten teacher the right to walk out on a brood of babies? May a fireman refuse to rescue people trapped in a burning building?

The whole concept of "rights" presumes the existence of a code relating rights to righteousness. The most sublime concept of righteousness is expressed in a book, which you, John L. Lewis, are accustomed to quote, and which is more familiar to your miners than to most other workers. And if you will listen to the words of the only One whom you call your Master, you will hear:

"He who loveth his life shall lose it, but he who loseth his life for My sake shall gain it," and, "Bear ye one another's burdens and thus fulfill My law."

This country, as a peaceful family, can produce enough for all, including miners and railroad men. But it cannot produce anything as a warring jungle in which each group is reaching into the pocketbook of every other group and yelling about its rights. The right to live is precedent to all others, the duty to contribute to sustaining life is its logical complement and the life of each depends upon the labor of all.

This is true—absolutely.

—From the Pittsburgh Post-Gazette

ASSOCIATION ACTIVITIES

Rev. E. M. Hertzler, Director of the Department of Religious Education in Public Schools, continues his work in Ohio and Indiana. Recently he also made a trip into Illinois. As a result of his efforts Bible study courses were introduced into the schools of 14 cities last September in which over 11,000 students receive one period's instruction in Bible each week under trained teachers who give their entire time to this work. From the reports received from him his work is fully as successful this year and the probability is that an even larger number of pupils will receive Bible instruction in the public schools beginning with the opening of the school year in the fall.

Mr. Hertzler has been giving our Association only part time service as he is still pastor of a congregation in his home city of Marion, Ohio. Our Association would like to have him for full time service but his church authorities insist that for a time he still retain his connection with this congregation. However, beginning September 1st he will preach to his people only on two Sabbaths a month and will be free to speak for our Association in the interests of the Bible in the schools cause on the remaining Sabbaths of the month and will also give more time than at present to this work and be able to carry on this work at much farther distances from his home city than heretofore.

* * *

Dr. Martin, President of the Association, will be away from the office for about six weeks beginning the middle of July in the interests of the Association's work. In addition to spending some time in Washington, Philadelphia and New York, he expects to spend about two weeks in Boston and four weeks near Ottawa, Canada.

He has engagements to speak each Sabbath during his absence, will spend some time in the Boston libraries and plans to do some important writing which can be better done when he is away from the interruptions and details incident to office work. He also expects to get some rest on this trip.

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Beaver County

The Beaver County Branch of The National Reform Association has been quite active for the past few weeks. This activity was occasioned by the American Legion of Beaver Falls applying for a club liquor license at its newly acquired building located within a short distance of the Beaver Falls Senior High School building and three other school buildings. Our Beaver County Branch has taken the lead in opposing this license. In view of the fact that the place the license is asked for is so near the school buildings, where the law of the state requires all pupils in the public schools to be given instruction in the effects of the beverage use of alcohol, this application was made the occasion for an educational program throughout the entire county, its purpose being not only to prevent, if possible, the granting of this club license, but also to stir up a public opinion for a fuller compliance with the school law with reference to giving the above instruction in all the public schools of the county.

10,000 copies each of three four-page leaflets and the same number of a two-page leaflet were prepared and printed, nearly all of which were circulated in the Bible schools and churches of the entire county on May 26th and June 2nd. The issue with reference to the granting of the club license has not been determined at this writing. The Liquor Board is expected to refuse the license on the ground of the Quota Law, if not on other grounds as well. Under the law the Legion can appeal to the county court to overrule the action of the Board and grant the license. We believe that an American Legion liquor license with the Legion's prestige and the social features connected with their program of activities is much more likely to lead young people stray than the numerous other licensed places in the city.

* * *

Committee Against Liquor Advertising

At the annual meeting of the National Temperance and Prohibition Council, held in Washington in January, Dr. Martin was continued as Chairman of the Committee Against Liquor Advertising. For the past two years under Dr. Martin's leadership, this Committee has made extensive reports to the Council on the amount of money spent in liquor advertising by the larger manufacturing concerns and also recommendations as to what might be done to stop or at least curb this advertising. This last year's report, showing that over 75 million dollars had been spent in advertising by 142 of the 1,420 manufacturing liquor, wine and beer companies was highly commended. 150 copies of this report were sent to the national and state leaders of the 24 organizations represented in the Council and to other outstanding temperance leaders of the country. Releases to the press giving the highpoints of the report are said to have been given greater publicity than anything published on the temperance issue in recent years. Other releases will be given out from time to time. The program of the Committee's activities adopted by the Council is more extensive than in form-

er years. It includes laying facts before the United States Federal Trade Commission showing much of this advertising to be "false and misleading" which is forbidden under the law and which it is the duty of this commission to enforce. In the September issue of The Christian Statesman, a detailed outline of this program will be included.

This Committee, formerly of six members, was enlarged to nine members and the Chairman of the Committee was accorded the unusual privilege of selecting the other members of the Committee. The Committee, a very representative one, follows: Dr. D. Leigh Colvin of New York City, who was a candidate for President of The United States on the Prohibition ticket; Dr. Edward B. Dunford, Washington, D. C., legal counsel of the Anti-Saloon League of America; Miss Elizabeth A. Smart of the same city, Legislative Director of the National Woman's Christian Temperance Union; Dr. John Coleman, Professor of Political Science, Geneva College, Beaver Falls, Pa.; Miss Mary B. Ervin of Columbus, Ohio, President of the Ohio W.C.T.U. and First Vice President of the National W.C.T.U.; Sam Morris, of San Antonio, Texas, nationally known for his radio broadcasting on the liquor issue and as an outstanding speaker on this same issue; Miss Ethel Hubler of Los Angeles, Calif., editor of the National Voice; Walter Cromwell, Chicago, Ill., of the Juvenile Protective tional Temperance Movement; and the chairman of the Committee, Dr. R. H. Martin, President of the National Reform Association, Pittsburgh, Pa.

The Third Edition of Dr. Fleming's book, "God in Our Public Schools," is expected off the press in September.

CHURCH AND STATE IN EDUCATION

By WILLIAM CLAYTON BOWER

103 Pages. University of Chicago Press. $1.00

The author of the book with the above title is Professor Emeritus of Religious Education, University of Chicago.

This scholarly book deals in a comprehensive and for the most part satisfactory way with the problem of teaching religion in the public schools of this country. The author presents strongly the need of the teaching of religion in our public schools. He says it was there in the beginning, that "the foundations of our nation were laid in a profoundly religious faith, but that in course of time our public education was secularized." The most influencial factor in the exclusion of religion from the public schools, he declares, to be the sectarianism of religion in America. The issue was brought to a crisis by the insistence of some churches upon a division of the public school funds. An examination of the laws and court decisions relating to this issue, he says, "clearly shows that it was the exclusion of sectarian religious teaching that was intended and not the exclusion of religion itself."

He further says that the exclusion of religion from the schools to guard against sectarianism has bequeathed to our generation a problem more complex and more difficult than the original one. Many of the consequences resulting therefrom were never contemplated or intended.

As a result of this secularization, Mr. Bower declares, "our children and young people are denied that part of their rightful tradition wherein is rooted faith in an ordered universe and the Fatherhood of God." A secular education, he says, "leaves unmet the profoundest needs of the child's nature as a human being. He also insists that it has exerted in the minds of American youth a positive influence against religion. We quote him as follows:

"In the church and in the religious home the growing person is lead to believe that religion is the most important concern of life, while in the school religion is relegated to a position of unimportance by being treated with neglect. The result is more serious than appears on the surface. Without intending it, the school is placed in a position of exerting a negative influence regarding religion since what appears to be neutrality turns out practically to be a discrediting of religion."

The author insists that "the roots of modern democracy are deeply imbedded in religion" and therefore that religious instruction must be included in the education of American youth. He deals with the various ways in which it is proposed to get this instruction to our youth. He rejects the parochial school method under which the various religious denominations would take over the total education of their youth constituency as wholly inadequate. It would leave unchurched children and youth without any religious instruction and even those denominations which advocate it, notably the Catholic church has succeeded in getting less than one-half of its youth constituency into its own schools.

As to the more widely advocated and popular method of week-day church schools where the effort is made to secure release of school children from the public schools for one or two hours per week for religious instruction under church supervision and by church selected teachers the sessions of which are usually held in churches, the author says this method has met with considerable success in a number of communities and has accomplished some good but that it is inadequate and is not the final solution of the problem. By this method, the author says, "an attempt has been made to correlate the work of religious instruction with instruction in the public schools. That it is a solution of the basic problem none of its most ardent advocates would affirm. But it does afford a considerable body of experience that may well prove useful in searching for a more fundamental and satisfactory solution."

Concerning this method Mr. Bower further says not only are they failing to reach more than half the children and youth of the nation, but under the limitations which circumstances impose upon them they are far from satisfactory. . . . The week-day church school as carried on in its several forms by the three major religious faiths still leaves the major issues unsolved by separating religion from the rest of education; by perpetuating even in mitigated form the sectarianism of religion; and by failing to reach the entire school population."

The method which Mr. Bower advocates is that of giving this religious instruction as an integral part of our system of public education in the public schools under school control and not under church control. He would definitely exclude sectarian religious instruction from this program as having no place in meeting the needs of the religious training of our youth for the purposes for which our public schools were established.

"What is here proposed," he says, "is that non-sectarian religion as a phase of culture should be included as an integral part of public education. This proposal is based upon a functional concept of the nature and ends of education, a functional concept of the relation of religion to personal and social experience, and a functional concept of the relation of church and state as different aspects of the community as the ultimate social reality. It is based also upon the conviction that in American society the public school is the most authentic interpreter of the American way of life, that education is a responsibility of all the people functioning throughout the instrumentalities of the state and that the separation of church and state as institutions should be inviolably maintained in American democracy."

Pennsylvanians Spent $605,000,000 For Intoxicating Liquors in 1945

DRINK 7,905,737 BARRELS OF BEER

(Number of retail licensed places, quantity sales of beer and liquor, dollar sales of liquor at State Stores; authority, Pennsylvania Liquor Control Board.)

Retail Liquor and Beer Licenses in Commonwealth of Pennsylvania as of December 31, 1945

Retail Liquor			Retail Malt Beverage				
Restaurants	Hotels	Clubs	Eating Places	Hotels	Clubs	Total	Per 1,000 Population
12,119	1,816	3,403	1,905	53	363	19,709	2.01

In addition the 577 State Liquor Stores sell liquor at retail.

Total licensed places selling liquor at retail in Pennsylvania—20,286

Quantity Sales of Liquor at State Stores

(Reduced to Cases)

1945	1944	1943	1942
7,905,737	7,551,608	7,091,405	6,145,838

Dollar Sales at State Stores

$190,887,606	$165,662,874.10	$149,122,822.98	$140,102,615.28

Of the total sales for the year 1945, $104,091,546.06 were sold at stores direct to consumers in small quantities. The remainder, $86,796,060.78, was sold at retail, nearly all of it to hotels, restaurants and clubs. Estimating the mark-up at which the latter was sold in small quantities to consumers at 150%, the total cost of this latter to consumers would be $205,379,325.10. This added to the $104,091,546.06 sold at State Stores direct to consumers would make a grand total of $309,470,871.46. This includes whisky, gin, other spirits and wines. It does not include beer which is not sold at State Stores.

Consumption of Beer in Pennsylvania

(Reduced to Barrels—31 Gallons)

1945	1944	1943	1942	1941
7,905,737	7,551,680	7,091,405	6,145,838	5,828,664

25.6 gal. average per capita consumption.

Cost of Beer to Pennsylvania Consumers—1945

About one-half of the 7,905,737 barrels of beer sold to Pennsylvania consumers in 1945 was sold by the glass, the remainder by the case. Our estimate of the average cost per barrel to the consumer is $37.50. This would make the total cost to the consumer $296,465,637.50.

Total Cost of Intoxicating Liquors to Consumers

Liquor	$309,470,871.46
Beer	296,465,637.50
TOTAL	$605,936,508.96

Per Capita $61.20